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The volume is to be highly commended to all who are interested in immigration, and particularly to those who want to know the extent of our own failure to safeguard newcomers and help in their readjustment to our life.

C. K.

BOGEN, BORIS D. *Jewish Philanthropy*. Pp. xvii, 391. Price, \$2.00. New York: The Macmillan Company, 1917.

The author states in his preface that his work is intended to serve as a textbook for beginners, and as a ready resumé for those who are already engaged in the field. The content of the volume, however, reveals a most thorough, scholarly and up-to-the-minute study of Jewish methods of relief.

The first two chapters establish very clearly and fully the need for separate relief agencies by the Jews for the Jews. The third chapter presents in remarkably brief compass an illuminating history of charity among the Jews as practiced from Bible times to the present.

Beginning with chapter four, Dr. Bogen plunges right into present-day conditions with a description of the national organizations formed by the Jews for relief work. A strange omission here is his failure to speak of the work done by the Union of American Hebrew Congregations, though in a later chapter he refers briefly to its department of Synagogue and School Extension activities. The succeeding chapters deal with methods of fund-raising for Jewish philanthropic agencies, immigration, distribution, the "back to the soil" movement, resident-dependents, dependent women and children, insufficiency of income, a somewhat long-drawn-out investigation of the educational and social organizations, an excellent presentation of the subject of administration; and the closing section briefly considers the connection between the charity federation and the synagogue. A bibliography and index are appended. The title of the volume strikes one as inept.

Once in a while the author makes a sweeping statement without citing authorities. There are two serious drawbacks to the usefulness of the work. One is the constant use of Hebrew words, which are usually not translated or are mistranslated, as when on page 41 he uses the word "Kaddish" and in parenthesis has the word "prayer." It is doubtful if the average Jewish student who will use this book will understand the many Hebrew words that are in it; and of course the non-Jewish seeker after knowledge will be exasperated. Any future work of this character should have a glossary of such Hebrew words as part of its appendix. The other is the chapter on Standards of Relief, which ought to have been the most important, received the most scant attention.

But all in all, the book is a splendid piece of work.

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FERRI, ENRICO. *Criminal Sociology*. (Translated by J. I. Kelly and John Lisle, and edited by W. W. Smithers.) Pp. xlv, 577. Price, \$5.00. Boston: Little, Brown and Company, 1917.

The translation of Enrico Ferri's fifth (and latest) French edition of *Criminal Sociology* is the best contribution to the American literature of criminology yet

made in the series of translations of the American Institute of Criminal Law and Criminology. While the great work of Cesare Lombroso in the field of Criminal Anthropology laid the foundation, to the present writer belongs preëminently the credit for the founding of the Positive or Italian School of Criminology. Since 1897 English readers have had access to Morrison's abbreviated translation of the original work, but now for the first time they have presented to them the complete work revised by the author himself. The work consists first of a defense of the theory of Positivism applied to Criminality. The principle of causation which has revolutionized natural science turning alchemy into chemistry, astrology into astronomy, etc., has even more significant effects when applied to the phenomena of mind and of social life. Then follows a review and criticism of the data of criminal anthropology. While the author holds rigidly to the value of anthropological factors, his constant insistence upon the physical or telluric and the social factors makes the complete interpretation of crime thoroughgoing and rational. Those who so glibly characterize the Italian School as the anthropological school and criticize it for its one-sidedness reveal an unfamiliarity with the doctrines propounded by its founder.

Part III deals with the positive theory of penal responsibility. Here the old ethico-religious theory of moral responsibility is completely discarded for that of "social accountability" which is the natural outgrowth of the modern theory of social causation. The last part considers practical problems and shows what light the modern science of criminality throws upon the methods of dealing with criminals and the process of elimination of crime.

No one today can make a pretense of familiarity with the modern science of criminology who has not read this work. If criticisms are to be made of the Italian School, they should be made on the basis of the ideas here set forth. The American Institute has rendered a great service to English civilization by the translation of this book.

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SIMKHOVITCH, MARY KINGSBURY. *The City Worker's World*. Pp. 235. Price, \$1.25 New York: The Macmillan Company, 1917.

No civic leader could be better fitted to write of the life of the city worker than the author, who has lived many years in the heart of a great industrial section of New York City, as the moving spirit of Greenwich House. Mrs. Simkhovitch says that her purpose in writing the book is to furnish "a plain description of the facts of the city dweller's life"; and in a vivid and realistic way she has delineated the home of the worker, his problems of health, work, and recreation, and the maladjustments in family life due to poverty, ignorance, and poorly regulated industrial conditions.

But the book is more than description. The writer analyzes the evolutionary process going on in the city's heart. She indicates the changes that have taken place in the social environment of the worker and portrays the new home and neighborhood life that is developing as a consequence of those changes. The old home industries, the old kinds of pleasure, even the old forms of religion have been so modified that few of their original values remain; and with them have